THE

Hindu Message

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(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
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A Vision of India.

THE WOMANHOOD OF INDIA—IV.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

Amidst life's revels sweet of sin and crime
Which we refinement call and glad pursue,
Whose pleasant joys their ill hides from the view
Of us poor puppets in life's pantomime,
You stand and point to life 'bove space and time
Like sky o'erarching earth and ever-new.
Us with a ceaseless Godward search endue
And make our earth more like the heavenly clime.
O! fashioned from some heavenlier clay than ours,
Through which more radiant shines God's quenchless light
Accept our homage true in our heart's throne.
And through our sunlit and our stormy hours
Shine fair upon our failing inner sight
And leave us not to wander sad, alone.

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***

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Manager,
'HINDU MESSAGE.'

Great Thoughts.

Half the world is on the wrong scent in the persuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others.

Like a beautiful flower, full of colour but without scent, are the fine but fruitless words of him who does not act accordingly.

Home is the one place in all this world where hearts are sure of each other. It is the place of confidence.

If we are not responsible for the thoughts that pass our doors, we are at least responsible for those we admit and entertain.

The essence of friendship is entireness, a total magnanimity and trust.

Be as careful of the books you read as of the company you keep ; for your habits and character will be as much influenced by the former as by the latter.

Never fancy you could do something if only you had a different lot and sphere assigned to you. The very things that you most deprecate, as fatal limitations or obstructions, are probably what you most want.

Events of the Week.

Peace still seems as far as ever in Ireland. Mr. De Valera has announced that he finds it impossible to recommend the acceptance of the Irish Free State to the Cabinet of the Dail Eireann. True it is that the honour of Ireland is not involved in the ratification of the proceedings of the Peace conference; we agree with Mr. De Valera there. Since the Irish plenipotentiaries were sent to London on the distinct understanding that their action was subject to ratification by the Dail, the talk of Irish honour being involved is slightly beside the mark. And ratification is no empty formality surely. As an accomplished Irish writer has well said, those who decided to use physical force to win national freedom did so after an agony of conscience and this was also felt by those who took no part in the war but did support the Republican army by their sympathy. It is easy for those who have nothing at stake to climb into the judgment-seat and pronounce with an air of jaded weariness on the intolerable cussedness of political man, who does not know what is good for him. Doubtless the question to which all Ireland will have to address itself will be if the Irish genius can manifest itself fully, freely and maintain its integrity in the proposed alliance. And Mr. De Valera's statement would deny such is the case.

* * *

There is one aspect of the question to which we would like to draw attention, if we may. There is an incalculable element in human life influencing us from the mystery which envelops our being; and when reason is satisfied, there is something deeper than reason which makes us still uncertain of truth. Apparently reason here is not satisfied; but is it after all certain that a rejection of this offer, the utmost length that Britain can go to, and the plunging back the country into the repetition of the ghostly tragedies of the late years will in any way tend to peace? A great responsibility rests on not the Irish leader nor even on the leader of the Ulster malcontents. The decision here also as on most vital questions will really rest on the good sense, the patriotism and what may be called the international spirit of those good souls who do not belong to either party but stand on the fringe and can make or mar by casting votes on the prudent or the rash side. There is no necessity to lose heart. Indications there are that the Irish will yet hearken to "that something deeper than reason," which not merely makes us still uncertain of truth but beckons us on to reckon not on the idle gains of the fleeting hour but on the strengthening of the bonds of the Future. Meanwhile the whole world—and the subject countries of the Empire not least so—will watch with eager interest the course of events now unfolding themselves in Ireland.

* * *

The Prince of Wales' visit to the Benares University is noteworthy for the courage and kindliness of His Royal Highness, as also for the sympathetic response it drew from the young collegians assembled there. As everybody knows, speeches on these ceremonial occasions are prepared beforehand with the usual unmeaning platitudes designed to exploit the credulity or tickle the fancy and vanity of the auditors. At Benares, His Royal Highness delivered, instead of the set speech ready at hand, an impromptu address full of an endearing personal note. Happy as it was, happier still will it have been if the hearers could even distantly apply a portion of the sentiments to themselves in their undergraduate days, with any degree of fidelity to fact. Small blame however to His Royal Highness, while to the average collegian's face, if ever he takes the trouble to reason it out, it must bring the blush of shame at his very subordinate position in that Empire of whose oft-chanted glories we are all getting sick. Again when His Royal Highness donned the robe of the Benares Pandit, after he was awarded the Doctorate, the chronicler goes on to describe the wild enthusiasm of those present, and expatiates on how the Prince is a Canadian in Canada, an Australian in Australia and an Indian in India. There is no reason to suppose that the audience were other than sincerely glad. But who shall dare draw the moral from this! A people so easily satisfied who are yet, if we may believe the *Madras Mail* are in a state of revolt against the kindliest of governments!

* * *

Last week in these columns we deplored the panicky frame of mind that has come over our rulers. Elsewhere in this issue we deal with the situation now facing the country. The Prince of Wales' visit, far from heralding an era of reconciliation and hope, seems to be the harbinger of repression everywhere. Panic, we may again remind the authorities, is no safe counsellor. On no theory other than panic can we explain the local Government's notification extending the provisions of Part II of the Indian Criminal Law amendment Act to this Presidency.

* * *

The more one contemplates the circumstances attending the train tragedy enquiry and the nature of the evidence so far tendered, the greater are the feelings of indignation and sheer disgust at the callousness of whoever was responsible for this ghastly tragedy. Two medical officers of high qualifications have stated definitely that the cause of death was asphyxia. They were further of opinion that there was gross overcrowding and stated emphatically that the type of wagon was unsuited for the conveyance of human beings. The *New India* has delightfully enough now found out that these were the wagons used for transporting pilgrims and that there was no horror then and therefore there need be no horror now; for in any case or at any time the law of their mortal being foretold death, to all, it being accident that these were prisoners. The survivors' evidence enables one to catch a glimpse, however faint, of the awful hell that reigned in that wagon and from which death must have come as a merciful release. The evidence of the escort, equivocating, excusing and deprecating, convicts him of inhuman conduct of a revolting, and most indescribable character. No words can be sufficiently scathing to condemn the conduct of these men. In the face of these facts we cannot understand what use the Government communique is intended to serve which casts doubts upon the theory of asphyxiation. Is it an intelligent feeler? The public will endorse the view of a great journal that "as we are sure Lord Willingdon does not mean to carry loyalty to his subordinates to the grotesque length of endorsing their mendacious and misleading theories he must take the public into full confidence." For government also as for ordinary folk, honesty is always the best policy.

* * *

Now that we are on this subject we desire to draw the attention of the writer or writers of Government communiques on events in Malabar to the following wise observations of the *Englishman*:—"The Madras press both English and vernacular continue to print long stories of Mopalah atrocities. That there have been atrocities and continued illtreatment of the Hindu population there can be no doubt, but one ought to be careful before accepting as true anything and everything said by refugees. In their case to the natural human tendency to exaggeration is to be added the fact that they have to explain why they ran away. No one likes to admit to mere panic. Hence these tales of the numbers and ferocity of the rebels. It is to be noted that the most harrowing stories are being printed on no more evidence than that afforded by a man who has just come 'in!' Come in from where? Who is he?"

* * *

As we are going to post we note that the motion of adjournment in the local legislative council to discuss this train tragedy was talked out. But still it did this good that it gave expression to the volume and intensity of public feeling on this subject. If the Government is as good as its word and if we overlook some inexactitude in Sir Lionel Davidson's arguments, we are sure that punishment will be meted out to the guilty parties. The great thing is the legislature ought to have a voice in the matter: and the findings of the Knapp Committee ought not solely to be dealt with by the Executive Government.

The Hindu Message

The Lowering Sky.

Discussing the Minto-Morley Reforms, an acute Indian observer remarked that a Brodrick to a Hamilton, a Morley to a Brodrick succeeds, but the sublime continuity of British rule is not affected by the slightest ripple in its declared policy of keeping the Indian people hewers of wood and drawers of water for their foreign masters. Things have changed much in these spacious days. The War has given birth to hypocrisies in speech and action : and naked and unashamed Force still thinks it pays or is in keeping with the spirit of the times to speak of the Law of Nations and the sacred Right of Self-Determination. Beneath it all, deep down in the diplomatic chancelleries as well as in the counsels of the men who have been called to govern, still runs the same old absolutist-imperialist notion. The policy to which the Government of the Ex-Lord Chief Justice has obviously committed itself will prove abundantly to our readers that a passion for Justice and an oft-trumpeted desire for the enthronement of the Rule of Law and Public Right is as good a justification as any to launch into action which, in the few weeks it has had a trial, bids fair to rival the most repressive acts of the worst autocrats. In the earlier Minto-Morely regime, the authorities were angling skilfully for moderate support and there had not been a War which had unchained many noble and some ignoble passions in the human breast. Harsh enough things were done in those years, as we all know. But now things have changed to the satisfaction of the veriest bureaucrat. The Moderates have merged in the Bureaucracy ; a truncated form of self-government has been granted to the country which the country had barely taken up to examine when it dropped it down as if it were live coal ; nevertheless, "the fathers that begat us" have lost themselves in contemplation of its beauties and wondrous possibilities, not seen by the uninitiated ; India is an original member of the League of Nations and takes a proud part, prouder because she is a slave verging on to a state of freedom, in the inner counsels of the Empire : and a dramatic instinct has sent her "representative" to a conference of world powers discussing the blessings of Disarmament. All this places the bureaucracy in a position of vantage in crushing out the accredited national movement of the country ; and they were less than human, perhaps more than human, if they did not clutch eagerly at the hand which Providence itself, helped by Mr. Montagu and his Moderate henchmen, was holding forth to them. Yet there was the artist instinct in the Bureaucracy. The visit of the Prince of Wales, the need, imperious and all-pervasive in its appeal, for preserving a calm and peaceful state pageant for him offered the readiest excuse for and the best means of crushing the national movement and the leader—though he has not yet been touched—who stands (we recommend the phrase to the Rt. Hon. Sastri, copied as it has been from the *copia verborum* of Gladstone himself), as Moses did, not to arrest as he did, but to spread the plague among his people.

We have no wish to use harsh words and complicate a situation already almost beyond control in the intensity of feelings it has evoked on either side. But what is the objective of this on-rushing tide of repression ? Thirty arrests to day in one part of the country, the hasty trial and almost savage sentences of half-a-dozen others in another part, the arrest of more than 200 in a single day in yet another part of the country, the swiftness of the stroke wherever it has fallen, the indiscriminate character of it all, the arrest of three respected ladies as if in a fit of absence of mind—for how else came they to be released the next day ?—all this not in one province, but with a bewildering simultaniety in all the major provinces, and the Viceroy's own not very happy referrence to the force behind the Government which no one has yet questioned—what is all this the portent of ? Even the organ of the Allahabad Liberals could not restrain pungent words of withering criticism. We have no doubt that the policy of the Government foreshadows its determination to break up the entire Congress organisation. As the *Leader* says, "if there must be a fight between the Congress and Government let there be no ambiguity about the position of the latter towards the former." We have our quarrels and somewhat irreconcilable differences, we fear, with the whole-hoggers who have

now captured the Congress. But that can never lead us to forget that the Congress, especially in its later days, has come to be rightly regarded as the unofficial parliament of the Nation. We can not forget the battles it has fought for us and the crowning victories to which it has always been on the point of leading us when some of its own unworthy sons, blinded or weakened by the toil and heat of a long day's march, had fallen back and dragged, in the result, the country's progress back by some decades. Even now, as we know, there is a tough fight going on within the fold itself between the Mazzinian elements in it, led by a leader of incomparable brilliance and those others who are wont to settle political questions by purely political considerations. And this fight is being eagerly watched by a whole host of independent nationalists outside the fold. Should the Government persist in its present campaign, "embarked upon with undue precipitancy and without due warning," as the *Leader* says, the mind shudders to picture the consequences. Even non-co-operators who are wedded to non-violence are apprehensive of the present policy, not out of any flinching to meet the repression but because, as some of their sheets have pointed out, non-violence is the essence of their creed : and a policy like this may easily goad fallible mortals beyond the limits of endurance and they and their arduous endeavours may be engulfed for a long time yet to come. Law and order may be a good horse to ride rough about. But is not the arm of the Government long enough to reach offenders against public tranquillity? The proclamation of all volunteer organisations on the morrow of a successful but quietest hartal in a city thousands of miles away from where hooliganism, wanton or provoked, was the order, of that particular day is ununderstandable. The use of the Seditious Meetings Act for purposes to which it could not apply,—the country had long been accustomed to the novel use of the preventive section of the Code—and the use of the Press Act when it has been ignominiously drawn, quartered and all but hung—These must leave a better taste even in the tongues of that high imperialistic school of "martial law and no d—d nonsense."

The one certain result of this panicky action of the Government will be to consolidate all the patriotic forces of the country. Already and owing to other causes, some of our distinguished countrymen with whom "Liberalism is a frame of mind and not a creed" have cut themselves away from the Government. The waverers and the independent nationalists who had so long been repelled by either extremes of the national movement, will, we dare say, also come into line, to support the Congress, if the Congress is indeed the force against which the Government are up with all the weapons in their armoury. Along with our Allahabad Liberal contemporary we are unnerved at the prospect this holds for our hapless hand. "The acceptance in deadly earnest of its challenge of war (against the Congress) by the Government means the clash of two unreasoning forces which must lead to a great tragedy unless powerful intervention comes from some unexpected quarter and converts the challenge and counter-challenge into a hand shake." We hope the wise words of our contemporary, which sound a much needed warning to both the parties in this tremendous grapple will be taken to heart by everyone in the land. Seldom in these late years has the *Leader* spoken with such weight and wisdom. If panic be not the sole actuating motive of the Government, they may yet with profit to themselves take heed from the lessons of history on whose pages the failure of coercion is writ large. We understand there are delicious counsels offered, such as the prohibition of public political discussions and our own *Madras Mail's* recipe of the machine-gun in copious doses. Such counsellors are the fittest to pilot the ship of state to disaster. To Congressmen it is hardly necessary for us to say a word. Their own leaders, those who have been arrested and the most illustrious of them who is still at large, have with unerring finger pointed out the vital aspect of the struggle, which maintained all else will go straight for the national movement. Our moderate contemporary has itself recognised that the only force which can break this policy of the Government is that the people should not lose their balance and burst out into violence. It is not possible to doubt the statement issued by Chiraranjan Das as to the shameless maltreatment of the arrested volunteers : and should all the country maintain the equanimity and the unruffled composure of these young men, the day of victory is close at hand. The slightest resort to violence and exhibitions of temper will, on the other hand, end in an easy win for the Government and all the valiant efforts of Congressmen will be nought. But as the *Leader* says, if they are self-disciplined and self-restrained, the odds are that sooner or later Government will have to reconsider its policy. The non-co-operators, therefore, as the

custodians of the future, have a great duty laid upon them. It is up to them to winnow the chaff from the wheat; for it cannot be denied that there are believers in violence in that camp, who carry the seeds of dissolution of the national movement.

To our friends of the "Moderate" or "Liberal" camp we cannot forbear the temptation of addressing a few words. Wilfrid Scawen Blunt says in his Diary:—"The Government has certainly managed things cleverly in India. A few days before Morley made his speech announcing his reforms they arrested all the leaders of the Opposition, and impounded the chief organ of the Extremists at Calcutta and elsewhere, and in this way silenced hostile criticism. Then they caught hold of Gokhale to give them a good word, and also, it would seem, telegraphed the headings of Morley's speech in a more favourable sense than the reality (a common Government trick), just as the Moderate Congress began its sittings, thus getting declarations from it of a *loyal* character, which, as the Extremist Congress had been forbidden to meet, has been accepted as the unanimous voice of educated India." The fatal readiness with which the Moderate Party persuaded itself into the belief—and acted upon it—that it was its business to work the Reforms is not a little responsible for the campaign of repression now in full swing. We hope and trust they would see the error of their ways and take a bold stand for the sacred principle of free speech and individual freedom, where it trenches not on the like freedom of other individuals. The great Liberal organisation of this country is timed to meet shortly: and if the comments of the *Leader* are any indication we do not yet despair of the saner elements among them envisaging the problem that is now sharply put to every one of us, in its proper perspective.

The Crisis and Congress Tactic.—I

By. S. P. Thiaga Rajan.

As the date of the Ahmedabad Congress draws nearer and nearer, the crisis is also tightening in the public life of our country. The forces of Nationalism must brace themselves up for a prolonged grapple with the forces of what has pompously been styled Law and Order. It is no more a platitude to say that this is no time for the sunshine patriot or the summer soldier. The question is being put seriously in these days. It used to be charged against the Congress that it had had turned mad. The silly compaign of ruthless and indiscriminate repression for which the Ex-Lord Chief Justice has made himself responsible in this country would indicate that in a race of madness the Congress has lost its laurels to the Government. The Ahmedabad Congress meets under circumstances far more critical than have ever risen in our history. Congress in its new orientation had taken upon itself serious and responsible tasks that had demanded circumspection, courage, an iron will, and a resolute grasp of the objective. The fateful times that are now coming upon us demand these qualities in ever greater measure if we are to emerge successful out of this crisis. Not merely the immediate future of nationalism in this country, but the whole question of our ultimate goal and the collateral issues hang upon the attitude of the Congress towards the situation that is now coming to develop in an alarming way.

The unprecedented nature of the crisis that faces the country arises not merely from the foolish and panicky policy of the Government but also and in a still greater degree from the very serious differences that undoubtedly exist among the ranks of congress workers in all parts of the country. The task of reconciling these differences is immensely difficult and by so much, more important. The one immediate task of the Congress therefore is to reconcile these differences, wherein alone lies the clue to meeting the new government policy successfully. There are indications, already, that nationalists of all shades all thoughout the country are devoting a great deal of attention to this problem. The continually recurring disputes among congressmen and which it is the imperative need of the hour to bridge over may be summed up as involved in the following slogans—Mass party *versus* sect and the final issue *versus* partial struggles. This may be elaborated further. The Congress will have to be more tolerant than merely fanatical; more comprehensive, more universal, gathering up in it all shades of opinion rather than a mere party organisation dominated by cliques. Again the means to be employed in pressing forward to the goal must be correlated to the end and the habit of thinking innocently that any means is good eneugh to achieve the goal must give place to a comprehensive programme and practicable, to be drawn up by the best talent available to the country. I shall examine these in turn, as far as may be possible here.

The Congress must be more comprehensive in its scope and less fanatical in its methods, we said. This is no new thing. Mr. Gandhi has been insisting on this along with many other good souls that so long as any influential minority with fixed convictions stands out of the Congress, or what is worse, is forced to go out of the Congress it detracts considerably from the claims of the Congress as the "national parliament" of India. It is only false patriotism that can deny, that the claim of the Congress to this universal character cannot be literally upheld. The theory of mandate which has been imported unnecessarily and sometimes with mischievous effect into Congress polemics must be buried deep. Certainly we see the difficulties, and good men do differ with perfect sincerity on these points. The nationalist party must inspire confidence in, and scure the sympathy of the masses of the country even of those who stand outside of the Congress. That means that the party must be large, pure and a mass party. But, say the extreme wing of the Congress who have now control of the executive and say with justice also, that this ideal can only be obtained if the party be pure and circumscribed; for only such a party can deserve the confidence of and win the masses. It is justly thought that, in the

hour of decisive struggle, those who are not with us are against us. that those who do not subscribe to the creed of the dominant sect are so much dangerous ballast when the test comes. Hence also the very natural demand upon individuals which none but extreme Gandhi-ites is can fulfil. The design is to get rid of the hopeless casses as they are called. All this is very laudable no doubt and I have elaborated it only to show that here is a danger signal. The answer to people who hold these views is, that although an iron steadfastness, iron discipline were essential, nevertheless the party must remain a large porty as otherwise it will never be able to set the masses in motion. Unity is not uniformity and unity of purpose does not necessarily cannote uniformity of methods. Rigidity is unquestionably the chief fault of Congress tactics, in effect if not in theory. It lacks flexibility, and shows deficient capacity for rapid or sudden adaptation to changed circumstances. The result of this is to make for the death or demoralization of the Congress by driving out sincere public workers and putting a premium on hypocrisy among the selfish. In the present state of our country, a common platform is sorely needed where the leading exponents of different schools political thought or the advocates of different methods for achieving a common goal can give of their best in evolving a comprehensive programme. The illustrious leader of the party that has captured the Congress executive, is, we know, keenly alive to this aspect of the question. Unfortunately his following are too per-fervid to follow his sage counsel. I have time and again pointed out how the Congress has been stultified in this presidency at least by the adoption ef questionable tactics and the manipulation of elections etc. This kind of "a dog in the manger policy" has shorn the Congress movement in this presidency at least of much of the glory and strength that ought to be its. The evolution of a comprehensive programme and the rendering the Congress universal in its appeal which are undoubtedly the problems that are to be solved at Ahmedabad can only be possible if the minority is left free to go its way in peace and to demonstrate the superiority of its methods and yet remain in the Congress. The extremely questionable tactics now resorted at any rate in this part of the country to reduce the minority to the humiliating position of singing praises to the majority's methods all the year round and reserve its annual wail of difference to the Congress platform cannot certainly conduce to harmony or to render the Congress a truly national organisation. So much as regards the first of our two propositions. We shall take up the second next week.

Social and Religious.

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswamy Sastri B. A, B. L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA IX.

(Continued.)

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

The ignorant disregard me who have assumed a human body, as they are unaware of my Supreme nature and reality as the great Lord of all beings.

NOTES

1. Sri Sankaracharya well points out that the Lord has merely assumed a seemingly human form for divine purposes of his own. He says: मानुषीं मनुष्य संबन्धिनीं तनुं देहमाश्रितं मनुष्यदेहेन व्यवहरन्तमित्येतत् ।

2. Sri Madhusoodana elaborates this idea further and says: मनुष्यतया प्रतीयमानां मूर्तिमात्मेच्छया भक्तानुग्रहार्थं गृहीतवन्तं मनुष्यतया प्रतीयमानेन देहेन व्यवहरन्तमिति यावत् ।

3. Sridhara says: शुद्धसत्त्वमयीमपि तनुं भक्तेच्छावशान्मनुष्याकारामाश्रितवन्तम् ।

4 Sri Ramanujacharya says in a striking and beautiful passage: एवं मां भूतमहेश्वरं सर्वज्ञं सत्यसंकल्पं निखिलजगदेककारणं परमकारुणिकतया सर्वसमाश्रयणीयत्वाय मानुषीं तनुमाश्रितं स्वकृतैः पापकर्मभिर्मूढा अवजानन्ति प्राकृतमनुष्यसमं मन्यते । भूतमहेश्वरस्य मम अपार कारुण्यौदार्य सौशील्य वात्सल्य निबन्धनं मनुष्यत्वसमाश्रयणलक्षण मिमं परं भावमजानन्तो मनुष्यत्व समाश्रयण मात्रेण मामितर सजातीयं मत्वा तिरस्कुर्वन्तीत्यर्थः ॥

5. Thus in the Adwaita Vyavaharika state and according to the other two schools also, the Lord's body is *like* a man's body. But it is not thrust upon Him by karma as in the case of man. It is assumed by him out of grace. It is Sudha Sattwamaya and not compounded of Sattwa, Rajas and Tamas as in the case of ordinary human bodies. The Infinite God becomes manifest in a human form out of his limitless mercy and love and grace.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

Full of empty and vain and foolish hopes, fnll of worthless and fruitless works, full of empty and fruitless knowledge, and with lost minds—they attach themselves to the Rakshasic and Asuric elements of nature which generate mental delusion.

NOTES

1. By disregard of God, their hopes and actions and knowledge become empty and fruitless, because when these are cut off from the vitalising touch of devotion to God, they become causes of bondage and plunge us deeper and deeper into darknes.

2. Sri Sankaracharya describes मोहिनीं प्रकृतिं well thus मोहिनीं मोहकरीं देहात्मवादिनीं श्रिताः आश्रिताः छिन्धि भिन्धि पिब खाद परस्वमपहर इत्येवं वदनशीलाः क्रूरकर्मकुर्वाणा भवन्तीत्यर्थः ।

3. Sri Madhusoodana brings out the difference between Rakshasi and Asuri thus: भगवदवज्ञानवशात् राक्षसीं तामसीं अविहित हिंसा हेतुद्वेषप्रधानां आसुरीं च राजसीं शास्त्रानभ्यनुज्ञात विषयभोग हेतुराग प्रधानां च ।

4. Sri Ramanujacharya says: मम मनुष्यत्वे परमकारुण्यादि परत्वतिरोधानकरीं राक्षसीमासुरीं च मोहिनीं प्रकृतिमाश्रिताः ।

5. Sri Madhwacharya discusses elaborately the seeming puzzle that Sisupala and some others attained God though hating Him. Such God attainment was due to their previous Supreme Bhakthi, while their hatred of God was due to an intermediate curse. The Acharya says well: स्वभक्तस्य कदाचिच्छापबलात् द्वेषिणोऽपि भक्तिफलमेव भगवान् ददातीति । भगवतः साम्य कथनं तु द्वेषिणामपि द्वेषमनिरूप्य पूर्वतनभक्तिफलमेव ददातीतिज्ञापयितुम् । द्वेषभाविनां द्वेष एव भवतीति

हि युक्तम् । अन्यथा गुरुद्वेषिणोपिगुरुत्वं भवतात्यनिष्टमापद्यते । अतो-न भगवद्वेषिणां काचिद्गतिरितिसिद्धम् ।

6. I may refer here to two beautiful stanzas:

धर्मः स्वनुष्ठितः पुंसां विष्वक्सेन कथासु यः ।
नोत्पादयेद्यतिरतिं श्रम एव हि केवलम् ॥ (Bhagawatha).
नैष्कर्म्यमप्यच्युत भाववर्जितं नशोभते ज्ञानमलं निरञ्जनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे नचार्पितं कर्म यदप्य कारणम् ॥
(Bhagawatha).

Literary and Educational.

Mr. Aurobindo Ghose's "Essays on the Gita"—A Criticism.

By K. SUNDARARAMA AIYAR, M.A.

III. "The Teacher, The Disciple and The Doctrine."

Though already Mr. Ghose has told us what he considers to be the essence and secret of the "fundamental teachings" of the Gita, it is this *third* section of his Essay II that he devotes exclusively to the full exposition of what he considers the true import of the Gita doctrine. His eyes are here watchfully set on the heart and substance of the Supreme Lord's sublime revelation. Hence there can be no doubt or question regarding the accuracy and completeness of Mr. Ghose's exposition. Let us proceed to review Mr. Ghose's final and complete statement of "the fundamental teachings" of Sri Krishna as the World-Teacher and Avatar of the age.

Mr. Ghose divides his exposition into two parts,—*first*, a criticism of what he calls "onesided misrepresentations born of a partisan intellectuality." The Gita is a unique and priceless Kohinoor, of noble proportions and many aspects;—and to emphasise any one of its aspects only and relegate the rest into the background so as to make them merely ancillary to the former can only lead us into error and fallacy. *Secondly*, a full statement of all aspects and stages of the doctrine so as to realise it in its entirety and universality.—In what follows, we shall follow the same order. We shall deal, first, with Mr. Ghose's criticisms.

First, Mr. Ghose speaks of the theory of those who hold that the essence of the Gita teaching is "to teach not works, but a discipline of preparation for renouncing life and works." (*Sannyasa*). They hold that the discipline or preparation consists in "the indifferent performance of prescribed actions or of whatever task may lie ready to the hands,"—the object in view being "the final renunciation of life and works." Mr. Ghose states his objections as follows:—(1) This view uses such words as *Sannyasa* in a "peculiar way." What the "peculiar way" is, he does not tell us. Evidently he means the giving up all healthy and useful activities in the service of society and the state and the depending upon others even forefood, dress, &., by beggary or otherwise. (2) The Gita's "continued assertion to the very end that action should be preferred to inaction." (3) Superiority lies (in the Gita) with the *inner* renunciation of desire by "equality of mind and the giving up of works to the Supreme Purusha." (4) Lastly, "the Gita does not rule out the renunciation of works, but accepts it as *one of the ways to the Divine*."

It is not clear whom Mr. Ghose has in view when he makes these references and criticisms,—unless it be the Sangha of Buddhistic monks! Even they postulate a further step beyond renunciation of works,—*viz.*, *Nirvana*. The Advaitin's School of Vedanta cannot be appropriately intended or referred to by Mr. Ghose. For, besides adding *bhakti* among the means of liberation which are superior to works, they have many another step before or after renunciation of works such as *sravana*, *manana*, *nidhidhyasana* (mental concentration), *sakshatkara* (realisation of the unconditioned unity and interior bliss of the Atman), &c. To whom, then, does Mr. Ghose refer? Sri Krishna himself *names* none. When in the Gita, V. 2, he says that *Karma-yoga* and *Sannyasa* both lead to *nisreyasa* (supreme bliss), he means that the *latter* is combined with *Jnana*. *Yoga* and *Sankhya* (Gita, V. 4) are only synonymous for *Karma-Yoga* and *Sannyasa*. In sloka 6, Sri Krishna says that the latter is difficult without a previous preparation in *Karma-Yoga*. The former is easy, and one who has gained it can easily attain to the latter, and thence to the Goal. In Gita V. 6, Sannyasa is called *Brahma*, because it is Sannyasa combined with Jnana that is spoken of in the Gita. Sruti, too, says:—"Nyasa is Brahma, and Brahma is highest." As *Karma-Yoga* is the means to *Sannyasa* (renunciation of works, combined with knowledge), and as the latter leads to the goal of liberation, Sri Krishna says,—"only fools say that they are different." (V. 4).

Secondly, Mr. Ghose criticises those who insist that the Gita is primarily intended to impart the religion of Bhakti and raise the human heart in devotion to *Purushottama* or the Supreme Being. Mr. Ghose says that this view (*a.*) "ignores the monistic elements (of the Gita) and the high place it gives to quietistic immergence in the one self of all;" (*b.*) also those aspects of Purushottama in which he appears as "the Self in whom all knowledge culminates and the Master of Sacrifice to whom all works lead." Mr. Ghose holds that the Gita "preserves a perfect balance" between all three aspects. "In the Supreme all three meet and become one." Such vague statements and mere generalities do not convey any practical meaning or precept. But we shall have to say something regarding this view at the close. Let us pass on.

We have, then a *third* class who, according to Mr. Ghose, possess "the modern mind whose tendency is to subordinate its (*Gita's*) elements of knowledge and devotion, to take advantage of its continual insistence on action and to find in it a Scripture of Karma-Yoga, a Gospel of Works, &c".,—*i.e.*, "the ideal of disinterested performance of social duties. nay, it would seem, the quite modern ideal of social service."—Mr. Ghose criticises this view in strong language. He holds that "this is a modern misreading, a reading of the modern mind into an ancient book,—of the present day European or Europeanised intellect into a thoroughly antique, a thoroughly Oriental and Indian teaching." But, *already*, Mr. Ghose has held that "in the Gita there is very little that is merely local or temporal, and its spirit is so large, profound and universalised &c." Further, to the "Eternal Divine" in man and the world—as Mr. Ghose has already called the *Teacher* in the Gita—there can be no "modern" mind as such. The eternal and omniscient Person—the Purushottama—is above all limitations of place and time. Does he not show his *Visvarupa*—universal form—to Arjuna? In it all distinctions of time and place are obiliterated. Sri Krishna endows Arjuna with "the supernatural eye"—the wisdom-eye, *Divya-chakshush*—in order that he may see "the entire world" in "one place" (XI. 7) and "whatever else you desire to see" (*ib*). Why, then, does he speak now of the Gita and its teaching as "antique, thoroughly Orienal, Indian," &c. Evidently Mr. Ghose does not know his own mind, and has not even made up his mind.

Further more, it seems strange that Mr. Ghose should tell us that "that which the Gita teaches is *not a human but divine action*,"—"the action of the God-possessed, the Master-men, done impersonally for the sake of the world and as a Sacrifice to Him who stands behind man and nature." Here is confusion *is excelsis*. Action which is "*divine, not human*" cannot be done as a sacrifice to God himself. Hence, the Gita speaks *only of human action, not divine*. Mr. Ghose's reference to the "God-possessed" once more brings in the inconceivable, un-Vedic absurdity introduced into this country and imposed on her deluded followers by the late founder of Theosophy, the unmentionable Blavatsky who did many strange things and played many strange parts in her life on earth. "The Master—men" seems evidently borrowed from Nietzsche, and is quite out of place in connexion with the Indian conception of Avatarhood.—According to Mr. Ghose, also, the Gita is not a book of practical ethics, but of the spiritual life."—*i.e.*, of "works that culminate in knowledge, that is, in spiritual realisation and quietude, and of works motived by devotion, that is, a conscious surrender of one's whole self into the hands and then into the

being of the Supreme,—and not at all of works as they are understood by the modern mind, not at all an action dictated by egoistic and altruistic, by personal, social, humanitarian motives, principles, ideals." Still, Mr. Ghose says that "all these things are good, are especially needed at the present day, are part of the divine will, or they would not have become so dominant in humanity." Mr. Ghose calls all these forms of action by the dignified name of *yuga-dharma*, and hence regards them as "part of the divine will." Never has a stranger view been held regarding the "Divine Will." Mr. Ghose says further that "Arjuna is called upon to live according to the highest *ideals of his age and the prevailing culture*," and that this is *not* "practical ethics," but "spiritual life," if "lived with knowledge," Mr. Ghose says further that the "Yuga-dharma," so-called, is "part of the divine will,"—because "there is no yet higher ideal to be established, no great radical change to be effected," and the Disciple "has to set the standard for others." This is Mr. Ghose's interpretation of the Gita, III. 26, and his reconciliation of the *Yuga dharma* with the Gita's conception of "spiritual life." It is clearly untenable,—for, when, in this verse, Sri Krishna calls upon Arjuna to induce all, by example and precept, to perform all karmas (*sarvakarmani*), he refers not to Mr. Ghose's "*Yuga-dharma*"—"the social, altruistic, and pragmatical ideals of the age"—but all the actions "which have their source in the Veda" (*vide* Gita, Chap. III, sl. 15).

In this connection we have also to point out that Mr. Ghose practically abandons the Gita as a "Gospel of Works" when he says that "the action which Arjuna must do is one from which his moral sense recoils," and that it cannot "help him or solve his difficulty to tell him that he must do his duty disinterestedly, dispassionately." He continues:—"He will want to know how it can be his duty to destroy in a sanguinary massacre his kin, his race and his country. Is he to act dispassionately in the sense of not caring whether it is a sin, or what its consequences, so long as he does his duty as a soldier.?" Mr. Ghose then gives us the following *anti climax*:—"If that is what the Gita has to say on a most poignant moral and spiritual problem, *we must put it out of the list of the world's scriptures and thrust it, if anywhere, into our library of political science and ethical casuistry*." After this unnecessary, or even unbecoming, outburst of passion out of place, it is not possible to take Mr. Ghose seriously as an interpreter of the Gita. Evidently he thinks that Arjuna's moral standard is higher than that of the Supreme Lord's advocacy of the disinterested performance of Dharma. Mr. Ghose's view is that "he (Arjuna) must refrain from what his conscience abhors though a thousand duties were shattered to pieces." Thus, indeed, does Mr. Ghose set up the consciences of men as a higher source of the knowledge of right and wrong than the will or command of the "Eternal Divine" in man and the universe. His reason for holding this view is his philosophy of duty, which is opposed as the poles to *all* Hindu ideas on the subject. He says:—"Duty is an idea which in practice rests on social conceptions. Duty is a relative term, and depends on our relation to others." But "the moral law which is above all relative duties must prevail, and that law depends on no social relation or conception of duty, but on the awakened inner perception of man, the moral being." Mr. Ghose ought not to forget that Arjuna's reluctance "to destroy in a sanguinary massacre his kin, his race, and his country"—which Mr. Ghose wants us to regard as a "moral law" higher than Dharma, because it has its source in the human "conscience"—was, *anterior* to his "inner awakening" by the Lord's teachings. We must also point out that, *in truth*, it is Arjuna's so-called "moral law" that depends on his *relation to his kin, race, and country*,—not what Sri Krishna teaches him as "duty done disinterestedly, dispassionately," *i. e.*, as Dharma, eternal and divinely inculcated to man as the *first* step in his progress towards liberation from the bonds of Samsara. Dharma alone—and not the anarchy arising from the diversity of "moral laws" originating in the consciences of individuals—rises beyond the conception of relativity. Arjuna, also, has to receive it as a direct expression of the divine will. It is also enforced upon him by philosophical and practical reasonings establishing the distinction between the Atman as eternally existing and the human body as a merely transient phenomenon or phantom, the creature of a passing hour, Mr. Ghose holds the "modern mind" in execration as having "exiled from its practical motive power the two essential things, God or the Eternal and spirituality or the God-state, which are the master-conceptions of the Gita." But, from what we have said above, it is clear that he has surrendered these "master-conceptions" in favour of the anarchy of ethical individualism to which the "modern mind" has always been in deadly opposition through its determined enforcement of all "the social, altruistic, and pragmatic ideals of the age."

We now pass from Mr. Ghose's criticisms of other people's views regarding the "doctrine" of the Gita to his own exposition of the same. He gives us the key to his own view as follows:—"Nor is the right to action and the rejection of the claim to the fruit the great word of the Gita, but only a preliminary word governing the first state of the disciple when he begins ascending the hill of yoga. It is practically superseded at a subsequent stage." We consider this view a thorough mistake. For though we agree with Mr. Ghose in holding that Jnana-yoga is taught by Sri Krishna and that "the disciple has to become *trigunatita*" and rise beyond Prakriti and its manifestations, we think that as Arjuna is also a disciple—*the* disciple, in fact, in the Gita and in fact he tells Sri Krishna "I am your disciple" (II. 7) and asks him to "give his Command what to do as to one who had rendered him unqualified submission (*prapanna*)"—the karma-yoga already taught remains in force and cannot be regarded as "superseded." Nor can it be "superseded" in the case of any man who is *commencing* his life of spiritual progress towards final liberation from Samsara.

Let us now consider Mr. Ghose's view of the Gita teaching as a whole,—teaching which Sri Krishna gave to the world at large in the fulfilment of one of the three aims of Avatarhood ! He sums up what he calls "the argument of his Gita" as consisting of three successive steps,—the *first* step (Karma-yoga) which is defined as action rendered as a sacrifice to the supreme lord: the *second* step—*Jnana-yoga*—or the true realisation of the self in which "not only the desire of the fruits of karma, but theclaim to be the doer of works has to be renounced, but the sacrifice of works continues:" the *third* step—*bhaktiyoga*—or the offering of love and adoration and the sacrifice of works to the Supreme Person or Purushottama,—the works and knowledge of the two previous steps being, however, continued. Mr. Ghose calls the whole "the *triune way* of knowledge, works and devotion."

This *seems like*—*but it is not*—the Vaishnava-Vedantin's interpretation and reconcilation of the teachings of the Gita. The latter does not insist that, when Jnana-yoga (or what they call *Kaivalya*) is reached, karma-yoga should be made to "continue"; or that the bhaktas or muktas here or in Vaikuntha should also "continue" the previous steps. Mr. Ghose wants the "first" step *continued* even when the *second* is reached; and *both* the first and second steps *continued*, when the final step of devotion is reached. We think that neither the first nor the final step can co-exist with *Jnana* or absorption in the inner bliss of the *true* living self or Jivatman, in the Vaishnava-Vedanta.—Even apart from these difficulties, the Vaishnava position is not open to Mr. Ghose to seek as a refuge from his confusion. For, (1) Mr. Ghose has already spoken of "the Gita's *monistic elements* and the high place it gives to *quietistic immergence in the one self of all*." This cannot be reconciled with Mr. Ghose's doctrine of three realities,—a doctrine which he borrows from the Vaishnava Vedanta. (2) Mr. Ghose holds that "the Gita does not rule out the renunciation of works, but accepts it as one of the ways to the Divine." If so, "the *triune way*" of works, knowledge and devotion is not *the* way taught in the Gita,—it teaches other ways too. Nothing is "fundamental" or of sole and paramount importance in the Gita! There is no such thing, then, as what Mr. Ghose calls "the argument of the Gita." *Thirdly* Mr. Ghose also says:—"The Gita does *not* teach the disinterested performance of duties, but the following of the divine life, the abandonment of all Dharmas—*sarvadharman*,—to take refuge in the Supreme alone." If so, what becomes of Mr. Ghose's assertion that "the Gita enunciates the gospel of works with an emphasis and force we do not find in other

Indian Scriptures." How is this last proposition, or the one previous, to be reconciled with another view or statement that "the equality of the mind and the rejection of the fruits are only means for entering with the mind and heart and understanding into the divine consciousness and living in it."

Mr. Ghose is thus lost in a maze of contradictions and elusive phantoms and can make no way out for himself or one helpful to others in the attempt to discover the "fundamental teachings of the Veda and re-deliver them to the modern mind in a form which will restore to it its lost faith in God and spirituality,—which he rightly calls "the master-conceptions of the Gita." Mr. Ghose's new- bran—new—electric light has failed to lighten up the Gita for humanity. Let us then, be content to remain faithful to our old Acharyas,—for their old lamps have in them the light of eternal truth,—the wisdom drawn from the perennial and primeval Vedic fountain of divine knowledge and wisdom.

A NOTE TO ARTICLE IN THE PREVIOUS ISSUE.

In the Udyoga-Parva Chap. 49, sloka 20. Bhishma tells Duryodhana:—"This Narayana is now known as Krishna, and Nara as Arjuna. Narayana and Nara are *really one tatva* (or reality or object), *but are made (to appear) as two persons.*" In sloka 5, Bhishma speaks of them as "former Devas, and then Rishis, Nara and Narayana."

Miscellaneous.

Akhil Maharastra Conference.

Maharastra, sceptical Maharastra, has begun to move. It has decided to hold a joint session of all Marathi speaking districts at Akola to consider the programme for 1922 under the presidentship of Mr. Jayakar and the decision, coming as it does, on the latter's almost wholesale condemnation of the N. C. O. programme, may well be taken as significant. It is an open secret that Maharastra, in common with Madras and to some extent even Bengal, is largely sceptical about the N. C. O. movement and even Mr. Gandhi has admitted that she is in it more out of loyalty to the Congress than from faith in the movement. This view was long held and widely shared and there was no dearth of straws to indicate the way wind was blowing. However, any attempt to publicly give vent to that feeling was put down in certain quarters as originating from the imaginative brains of a few 'malcontents' and hence was received with pious horror. We are, however, here not concerned with it; for we believe that whatever the nature of the cause or causes that induces an individual or party to follow a particular line of action for the time being, it is only conviction that can make for consistency or persistency and so long as that is wanting, we can look to anything but the latter. It is only a question of time for appreciably lagging behind or openly falling out and the history of the past few months in the case of the old Nationalist party led by Mr. Tilak can well lend additional strength to that statement. The Akola Conference has however, no other significance save as it indicates what is passing in the minds of the 'leaders' in other parts of the country and we do not look to it for anything striking. So long as Non-Co-operation is allowed to be dragged off from its rightful position as a means to an end and installed almost in the place of the latter and looked to with reverent eyes as something sacrosanct, no amount of difference of opinion will make for a much to-be-desired change in the attitude of people towards it. And if the past were to be a guide to the future, Maharastra, in spite of its confabulations, will not dare to commit the high treason of openly differing from a movement which has received the sanctifying seal of the Congress and which is led by a Mahatma. And well may it not, for to do so at this late stage is to be neither beast nor bird. It is this fact which, whether it is admitted in so many words or not, weighs heavily upon people of this class and however much they may deplore in their heart of hearts the initial blunder which they committed, there is no escape from its fateful consequences till another election. And so long as that is not a near prospect, Akola or no Akola, we shall witness the same demoralising state of our public life as the verbal allegiance to a movement which the inner angel condemns. Oh the pity of it!

—*Gujerati Punch.*

Mr. Jamnadas's Reply to Mahatma Gandhi.

(The following is the full text of the letter addressed to Mahatma Gandhi by Mr. Jamnadas Metha in connection with the remarks which Mahatmaji passed on him and his conduct at the All-India Congress Committee meeting held at Delhi and referred to in our notes last week.—*Editor, H. M.*)

TO, THE EDITOR, *Young India.*

REVERED MAHATMAJI,

I accept in the right spirit the stern rebuke which you have been pleased to administer to me in the *Young India* of the 10th instant as coming from a wise and sagacious general to an erring soldier; but you will, I pray, permit me a few words of mild remonstrance. It was not very pleasant to read your strong remarks but it was positively painful to find that in writing about me in the way you had done, you had been less than just to your own great self. That calm dignity, that scrupulous fairness to the worst opponent, that flowing charity and that sweet reasonableness, which are such conspicuous features of your method of controversy, were unfortunately very absent in this particular instance.

I was convinced that our meeting at Delhi, inspite of the president having adjourned it, was a defiance of constitutional proprieties and a contempt of the presidential authority; most certainly, Swarajya does not—cannot—lie that way. I was of opinion that the Bengal and Madras members had no right to be there in view of the president's ruling that their election was void. I felt that the Working Committee was making a bid unconsciously though, for autocracy, and was fast constituting itself into a power behind the throne. I saw with dismay that the All—India Congress Committee in its admiration for the great personalities who adorn the Working Committee, was not only gifting away to that body one after another of its own powers but what was worse, those also of the president's without the latters' permission and against his will, reducing him thereby to the position of a mere puppet, a very convenient performance but not by any means a convincing one. My whole soul rebelled against this topsy-turvydom. I do not think that the Congress Constitution contemplated the president as a mere figure-head whom the Working Committee can order about as it likes. He owes his office to the choice of the Nation. He derives his authority directly from the Congress and he embodies, in the theory of the Constitution, the collective wisdom and authority of the entire body of delegates. He has the sole right of interpreting and construing the Congress Constitution and his rulings in these matters as also on questions of procedure are final and conclusive; this is not to say that his rulings are always correct but the way to set them right is not by dealing a death-blow to the dignity of the president's office as was done at Delhi. The head and front of my offence seems to be that I had the temerity to press this view and having been defeated had the sportsmanlike spirit to take the defeat in good humour. Your severe castigation, far from shaking my conviction, has made it stronger. I may have been totally mistaken. I will assume that I

was, but to characterise my attitude as obstruction is to utter the language of prejudice; to pour ridicule over honest differences of opinion might result in their stifling but will not lead to their solution; and to suggest that anybody came all the way from Bombay to Delhi at considerable inconvenience and no little expense simply to amuse and to be amused is perhaps the unkindest cut of all and, if I may say so, not in the true Gandhian vein.

I dare say your reference to the Maharashtra party is intended to be complimentary; but I am certain that it will not be read as such even outside Maharashtra. Speaking for myself, I must continue to work according to the light that is in me even at the risk of incurring your displeasure; there is however, one fact which strengthens my resolve and it is this. In common with the rest of the country the Thana District which I had the privilege to represent, has the highest regard for your phenomenal self-sacrifice and invaluable services; withal I venture to state, however not in the spirit of idle boasting but of meek gratefulness, that the whole district where my humble lot has been cast, will entirely repudiate your estimate of my mentality and you yourself will some day realise with pain that you had dealt unjustly with an humble follower and co-worker. In the meantime, I must try and live down the prejudice that your remarks will necessarily create against me in some quarters.

Yours obediently,

JAMNADAS M. METHA.

Olla Podrida

To-day I am full of maxims (not my own). I feel that I am Bhartrihari, Tiruvalluvar, La Bruyere and La Rochefaucold rolled into one.

* * *

The first maxim is that "graduation is the grave of education". Mr. Stephen Leacock says so. How true it is in India. Graduation is the inevitable grave of education here. It is the path of glory (glory of cram). The paths of glory lead but to the grave.

* * *

The second maxim is "two and two may make Zero." Mr. Gilbert Slater is my authority. He said in a recent lecture of his that political addition does not follow the rules of arithmetic and that in the life of nations two and two may make anything from Zero to four. If out of the 300 millions in India we form two warring camps of 150 milions each, engaged in civil war and mutual destruction the result would be Zero. How true! Alas how true!!!

* * *

The most melancholy thing in the world is the "present situation." It is like a highway. Motorcars, broughams, jutkas, one bullock carts, two bullock carts, ekhas, palanquins, animals, men, rubbish-carts, what not pass over it. How many men have passed over the recent situation recently! The poor thing is groaning under the tramping that is going on incessantly. The latest tramp is of course Mr. Bryant.

* * *

Talking of civilians I read a few days ago that a civilian (retired) said that he spent the earlier portion of his life believing all that Indians said and the later portion of his life disbelieving all that they said and that he had to retire by the time he began to discriminate. What a wonderful state of things!

* * *

G. S. A's birthday is to be celebrated. C. R. Reddi is touring and receiving garlands and addresses!

* * *

I read a few days ago that a baby is a more complicated piece of mechanism than an engine or a law case. But who cares for it? The ladies have resolved to abandon babies and take to law.

SCRUTATOR.

Correspondence.

Varnashrama Dharma and Politics.

Sir,

With reference to the letters of Messrs. N. K. Venkatashan and R. Krishnaswami Iyer on "Varnashrama Dharma and Politics" and "the Dwaraka Matha" on pages 251 52 of the "Hindu Message" of August 25th last, whereto the attention of His Holiness the Jagadguruji has just been called, kindly publish the following reply and oblige:—

1. It is gratifying to receive Mr. Venkateshan's clear assurance that he had "never meant to attack" His Holiness and that, on the contrary, he is really an admirer of His Holiness's "learning and tact." I do not think there is any need to go into an acrimonious personal controversy over Mr. Venkateshan's "simple note of personal opinion," especially after his wholly good-natured disavowal of all objectionable personal feeling. And as for His Holiness, He has never been in the habit of taking personal offence at anything, however wildly offensive and, certainly in this case, there was nothing so very serious even for ordinary persons to take offence at. As Mr. Venkateshan himself admits, this fact was made perfectly clear in the reply from this office to his very first letter.

2. As for the question of "Dharma and Politics" whereon Mr. Venkateshan repeats his original *dictum*, I have to point out that evidently he has wholly misunderstood His Holiness's views, has drawn unwarranted conclusions from the reports—published without fuller details—about His Holiness's presence at, benedictions and lectures at political conferences and is therefore, playing at cross purposes with His Holiness without knowing the elementary truth that *both are fighting on the same side*! I note with pleasure that Mr. Venkateshan has so far modified his originally unqualified attitude as to lay stress on "Indian Politics in its *present* state" being incompatible with with the *ancient* Varnashrama Dharma of India." We all quite agree hereto. And hence it is that His Holiness is taking part in Politics, in order to check the threatened importation of wrong Western notions into Indian Politics and to ward off the perils to Varnashrama Dharma from "the various influences born of the materiality of modern life-ideals," by answering the misrepresentations of "Hindu Dharma" emanating from our political, social and other "leaders" with correct exposition thereof. It is just because such erroneous conceptions "dominate the minds of the so-called educated people" that—far from avoiding politics as advised by Mr. Venkateshan—His Holiness thinks it His duty as a Jagadguru on Adi Shri Shankaracharya's pontifical throne, to safeguard India from the religious, social and religio—social dangers threatened to our *Sanatan Dharma* by the deliberately godless actions of a Dharma-disregarding and diplomacy-adoring Government on the one hand and by the fantastic lucubrations of some well intentioned but ill-informed "nationalists" on the other! Prevention, not cure, is the path of wisdom on the spiritual—no less than on the physical—plane. And as all the ultra-orthodox people of Gujarat etc., who know His Holiness personally, move with Him day after day, hear His lectures and regularly study the Shastras under His guidance, will unanimously testify,—it is exactly this task of *Prevention* that His Holiness is incessantly addressing Himself to. What a pity it is that the opposition to the *preventive* labours of His Holiness

should proceed from Mr. Venketashan and other such orthodox gentry, whose sole aim is "to see India evolve in politics and religion safely and soundly" but whose methods are *curative* !

3. As to Mr. Krishnaswami Iyer's query, I need only say (1) that His Holiness was not merely "nominated" but also initiated and actually installed on the "Sharada Pith" with the prescribed पट्टाभिषेक ceremony by His Holiness "the previous Acharya" in the presence and with the co-operation of the Jasdon State Officials and of Mr. K. J. Bakshi (Ex-administrator of Porbandar State and Ex-Chief Justice of Junagadh State etc), (2) that, in addition to oral testimony of a converging and convincing character, a huge mass of documentary evidence too is available (in the shape of the previous Acharya's own writings) to prove incontrovertibly that the nomination was not only made by Him out "of His own free will and in the exercise of His discretion" but that the Installation was also forced by Him on the present Jagadguru against the latter's own wishes and long-continued opposition, (3) that even if the other two Jagadgurus are dissatisfied with the selection, there is no ruling anywhere in Adi Shri Shankaracharya's मठाम्नाय to justify any such interference of one or even two Shankaracharyas in the internal affairs of another Shankaracharya who--if the मठाम्नाय is प्रमाण (as it is admitted by all to be)—is the only person authorized to make all such arrangements in His own life-time for His own particular Pith, (4) that Shri 1108 Guru Swamiji's case stood on a different footing for the very simple reason that His predecessor Shri Madhva Tirthaji had passed away without appointing His own successor and had thus thrown on the other Acharyas, the Maharajas and the people, the burden of selecting a new Acharya for the Pith, (5) that even if, in direct and flagrant disregard of Adi Shankaracharya's inviolable commands and also of all historical precedents, we should dethrone the मठाम्नाय and enthrone in its place modern "democratic" methods as our प्रमाण, surely the proposed hitherto unheard—of interference with the independent discretion of Swami Shri Trivikrama Tirthaji Maharaj must be openly justified before the world with convincing reasons and should not be the result of personal impressions, formed *without enquiry* on the basis of one—sided representations, received by post, from ignorant or malicious opponents (of His Holiness or His successor or both) *behind their backs* by hole-and-corner methods and subterranean processes which (especially in view of the rules of Sanyasa forbidding all personal controversies on the part of Sanyasis) are as opposed to modern legal and democratic principles (particularly with regard to fair trials) as they are forbidden by the मठाम्नाय and (6) that any attempt from this office to gratify Mr. Iyer's natural curiosity about the "various complications" referred to in his extract from the Bharat Dharma Mahamandal's writings, will unfortunately but inevitably involve an attack on the Maha Mandal and will consequently meet with the stern displeasure of both their Holinesses (the retired and the reigning Jagadgurus) of the Sharada Pith, whose uncompromising refusal *on principle* to permit any such personal discussions, even in sheer self-defence, your readers hrve already been repeatedly informed of.

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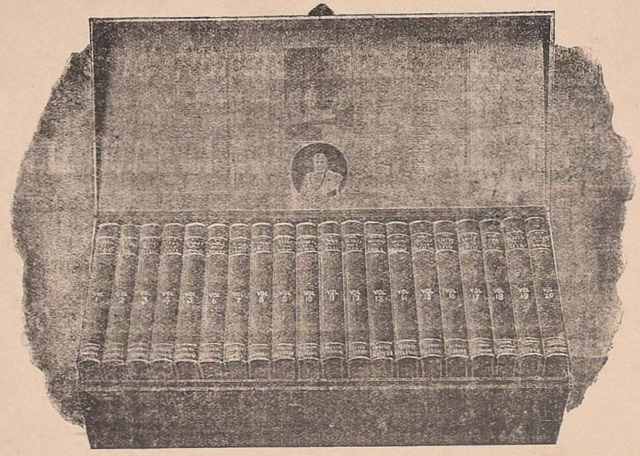

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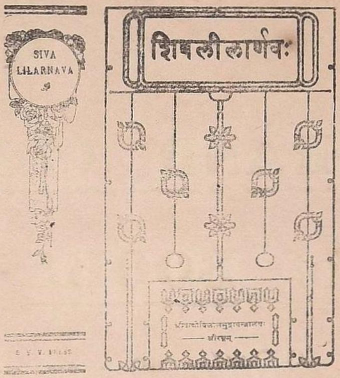

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